

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, JULY 22, 1909.

NEW SERIES VOL. XI. NO. 29

## "Bro. Moore's Bothers."

This is not my fight, and I know that Wesson and Nutt can take care of themselves, but Bro. Wesson has such an aversion for argument, that I fear he may not help Bro. Moore out of his trouble, and so I undertake to assist my good brother in the solution of some of his problems.

Bro. Moore's logic seems to be all right, but he is badly mixed on interpretation of scripture.

All agree that the alien sinner is dead. All agree that God does the quickening. In view of what Christ has done for the sinner the Holy Spirit quickens him. But Bro. Moore this quickening is not eternal life nor is it salvation. It is not eternal life because it has a distinct beginning—it is imparted life, but not imputed life that saves. When merely quickened, he is not saved for that quickening does not affect his past sins nor his possible future sins. The Spirit does not save but according to this theory the Spirit does save and not Jesus. And besides Bro. Moore you have sinner saved without the Savior. You have a sinner saved and having eternal life before he believes—in fact you have a sinner with eternal life without even a knowledge of a Savior. Eph. 2: 8, "For by grace are ye saved through faith." Paul is wrong Bro. Moore or you are wrong. Paul says saved through faith—you say saved without faith, simply been quickened. I John 5:10, He that believeth on the Son hath the witness in himself. He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life and this life is in his Son.

He that hath the Son hath life and he that hath not the Son of God hath not life." I. Jno. 5.

We must believe the record—the record is that God hath given us eternal life—this life is not in us, but "is in his Son."

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Life eternal is to know God and Jesus—but Bro. Moore has a man with eternal life who not only does not have Jesus Christ but doesn't even know him.

"He that believeth on the Son hath everlasting life"—only the believer has eternal life.

Paul says: "Believe on the Lord Jesus Christ and thou shalt be saved." Moore says oh no Paul you are saved before you believe. Who is right?

But further: Paul says, "for I bear them record they have a zeal of God, but not according to knowledge." This zeal of God is far from salvation. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

The idea of men being saved who are ignorant of God's righteousness when it is God's righteousness that saves—the idea of saved men going about to establish their own righteousness when if a man depends

on his own righteousness he will go to hell—the idea of a man being saved who has not submitted unto the righteousness of God.

1. A man is ignorant—Moore says such a man can be saved.

2. Goes about to establish his own righteousness—Moore says he can be saved in that condition.

3. Has not submitted to the righteousness of God—Moore says he may be saved.

Here are some Israelites who have the righteousness of God presented to me and they refuse to submit to it—and yet Moore says they are saved—says they are God's children. Then they are all the children of God by ignorance.

Paul says, Gal. 3:26: "For ye are all the children of God by faith in Christ Jesus."

## Have State Missions Become a Back Number in Mississippi?

We gave our money to be used in other States with large liberality. Are we going to forsake entirely the work for which Mississippi Baptists are alone responsible?

Last year at this time our treasury had in it \$9,000. Today there is scarcely \$100.

My brethren what are you doing to help us?

My sisters what are you doing to help us?

Bro. Pastors does the situation appeal to you?

A. V. Rowe.

Bro. Moore what does the above passage mean? Now read in this connection Rom. 10:17. "So then faith cometh by hearing, and hearing by the word of God." "Faith in Christ Jesus" makes us children of God. Faith comes by hearing—one must hear before one can believe for faith is based on testimony. But the word of God is the thing to be heard—not some strange uncertain voice. But "how shall they hear without a preacher?" Bro. Moore you answer Paul's question. Oh you answer, Christ is the preacher—or Christ is the Word—but this "preacher" does not refer to Christ, for Paul uses they, "And how shall they preach except they be sent?" "How beautiful are the feet of them that preach the gospel of peace"—they preach a gospel of peace Bro. Moore. Now here is Paul's reasoning—not mine.

1. Some Israelites need salvation. Paul refers to all Israel. "My heart's desire and prayer to God for Israel is that they might be saved"—not simply children of God for they are already saved. In Rom. 9:6, "For they are not all Israel, who are of Israel."

Paul speaks also in v. 31 of 9th chapter, "But Israel which followed after the law of

righteousness hath not attained to the law of righteousness." And again, in v. 27 Paul says, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Instead of Bro. Moore being correct in saying that Israel which Paul refers to in Rom. 10:1 is the Lord's people, just the reverse is true. And how on earth an intelligent student of the Word can't see that is strange to me.

2. The gospel must be preached to them. Rom. 1:16: "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth"; for therein (in the gospel) is the righteousness of God revealed, etc.—and it is the righteousness of God that saves—and that righteousness is revealed nowhere else except in the gospel, for the very power of the gospel is the thing it reveals.

Go now to Rom. 10:4, Paul again gives content of this preaching, "For Christ is the end of the law for righteousness to every one that believeth"—not to a single one that does not believe.

3. They must hear it. Bro. Moore is right in that dead sinners cannot hear. They must be quickened. But this quickening is not salvation or eternal life, as I have already shown. Here is where Bro. Moore and his whole crowd go down, and I challenge him and his whole iraternity to show that a sinner can be saved without the gospel, at home or abroad on the land or on the sea.

God quickens or opens the heart, and man hears and believes the message of righteousness in Christ and is saved or has eternal life. In Acts 16:14 referring to Lydia who worshipped God, but was not a child of God, for she had never believed, "for ye are all the children of God by faith in Christ Jesus."

"Whose heart the Lord opened that she attended unto the things which were spoken of Paul." The Lord opened her heart or quickened her—she heard, and faith cometh by hearing—and we are children of God by faith, so she became a child of God through gospel of Paul.

But finally Bro. Moore, where did you learn that "Cornelius was saved before the gospel was preached unto him." I have a beautiful chromo for you when you show me the chapter and verse that says Cornelius was saved before he heard the gospel. In the meantime my good brother turn to Acts 11:14 and let Cornelius tell himself, v. 14: "Who shall tell thee words, whereby thou and all thy house shall be saved."

Cornelius said this is what an angel of God told him. Now Bro. Moore what do you say?

The Lord opened Cornelius' heart, and Peter preached unto him Jesus, and Cornelius believed on Jesus; and "he that believeth on the Son hath everlasting life."

Peter said: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43: That's what he preached to Cornelius and these were the words



whereby he was to be saved according to God through an angel.

W. A. Jordan.

Yazoo City, Miss.

#### Letter No. 15—Another Word to One Who Asked Me to Show Him Wherein Baptists Differ From Other Denominations.

My Dear Friend:—In my last letter I promised you another word touching the Bible and Christian duty. Remember, Baptists believe and teach that the Bible is the only correct standard of faith for anybody; and, furthermore, it is the highest court of appeal for Christians in all matters ecclesiastical. We have seen in the former letters how Baptists maintain, as do no others, that the Bible tells us how to avail himself of the remedy provided for his sins; and why his Lord wants him to be baptized; and why observe the supper. In this letter I am to show you that the Bible also tells man what manner of life his Lord wants him to live. And here, also, we find Baptists occupying a unique position. They have no "Book of Discipline," or "Rules and Regulations," but the Bible. That's why their slogan has always been "Thus saith the Lord."

There are numerous passages which tell man what manner of life his Lord wants him to live after his conversion. I quote but one here: "You are created in Christ Jesus for good works." (Eph. 2:10). I think one of the best figures Jesus ever used in setting forth the relation existing between Himself and His followers is the one in which He says that He is the Vine, His Father is the Husbandman, and His followers are the branches. And Paul adds somewhat to the figure when he teaches that Christ's followers are not the natural branches, but ingrafted branches. Now, one's baptism is a public confession that his life has been cut away from the old wild-olive stock (Rom. 11:17), and by faith has been ingrafted into the new stock; Christ Jesus; and in the observance of the Supper he says that the sap—the very existence of his new life—comes through the True Vine. Now, Baptists stand alone in maintaining that this is the great truth the two ordinances teach.

But I think it was left for John, the beloved disciple, in his old age, to bring the figure of the vine and its branches up to its best finish; and that work he seems to have accomplished in the record he has left in I. Jno. 2:6: "He that saith he abides in Him ought himself also to walk even as He walked."

In one's baptism he says, "I am in Him." In the observance of the supper he says, "I abide in Him." Now John says that since the ingrafted branch claimed a vital connection with the stock in the act of baptism, and still claims that vital connection every time he communes, then every ingrafted branch making this claim ought to bear the same kind of fruit that the stock bears. And not only John, but all other orthodox Baptists say the same. So it happens that the very climax of Baptist doctrine is that the law of grace does not destroy, but fulfills the law of works. Baptists do not believe in salvation by works, and the more orthodox sort do not believe much in a salvation that does not work. "By their fruits ye shall know them."

I thought, when I began to study this figure of the vine and its ingrafted branches, as illustrative of Baptist doctrine, that the analogy would fail me when I came to the matter of fruit-bearing. But on looking a

bit deeper into it, I was delighted to find that it did not. As a matter of fact, after all, it is a principle in all grafting, whether of a life ingrafted by faith into Jesus Christ, or of a twig ingrafted into a stock, that the kind of fruit on the ingrafted branch is not like the branch but like the stock. Take, for example, a peach. We usually speak of the part of the peach that is eaten as the "fruit." But that isn't the fruit! That is only a part of nature's machinery, bringing the fruit to maturity. That is to the real fruit of the peach what the "shuck" is to the kernels of the corn. That has no life germ in it. You might plant a thousand pounds of the flesh of the peach, but you would get no peach trees from your planting. The real fruit is the seed; and the very heart of the kernel of the seed at that. The flesh is only a protection for the fruit. And the moment the real fruit is matured, so that it needs its protection no further, the flesh begins to decay. We have given it a palatable name and call it "ripe." We enjoy eating it; but really, my friend, it is so juicy and luscious because it is in the first stages of rot. All ripe fruit is really rotting fruit. And the reason it rots is because nature says to it: "I don't need you any longer. The real fruit that you have been protecting is now fully matured."

Now, the branch and the flesh of the peach are of the same kind. In the analogy I am dealing with they correspond to the individual Christian and his particular way of bearing the fruit of his calling. That is another way of saying that the acts—the efforts—of a Christian are one thing (they correspond to the flesh of the peach); but the effects of these efforts on the world are quite another matter. The effects correspond to the seed of the peach. That makes it a mighty responsible thing to be a professor of religion. That makes it little less than a calamity for a professing Christian to live a misguided, inconsistent, or wrong life.

A great danger confronts the Christian world just here. You know in grafting one loses sight of the real character of the fruit in trying to bring the flesh to its highest degree of perfection. And is it not really true, that many Christians, in their efforts to make their conduct and themselves pleasing to the world, have already lost sight of the real character of the work they are doing?

I do not want to know how much the world takes to a new thing in the churches (the world is always ready to go off after new things). What I want to know is this: Are the permanent results of any new thing for the good or the bad of the churches?

There are some Christians (and some Christian churches, so called) that think that the way to win the world to the churches is to consort with all the popular fads and fancies of the world—to enter into partnership with the world, the flesh and the devil. The glamor of success may taste as good as the flesh of a ripe peach for a while; but underneath that kind of success there is a germ of evil-life that will germinate and bear a mighty harvest of trouble later on. I have as much faith in the Y. M. C. A. movement as anybody ought to have. But I see a danger, even in that movement. And it is just at this point. I am profoundly afraid that the Y. M. C. A. is going off after too many strange gods. The intention is good; the success is marvelous. But I am wondering what manner of fruit God will find on the trees that are bound to grow

out of this marvelous success. And the churches are catching the contagion. Sometimes it is, even now, right difficult to tell what is going on—religious worship or a social entertainment. The preaching of the Word is being gradually pushed into the background as a matter of secondary importance, and these other things, the worldly-wise things, are being trotted out to the front. The sermon that is the most "catchy" now, and receives the most compliments (I) from those who "enjoyed it so much" is the effort that is little less (if any) than a popular lecture. All this ought not to be. It is the "inventions of men," and, therefore, very unbaptistic.

Then there are some Christians (and some Christian churches, so called) that believe that the way to win the world to Jesus Christ is to let down the bars, and let the world into the churches. What a mistake! Under such conditions, instead of the churches Christianizing the world, the world will secularize the churches. The churches are in the world to win the world; but they will never do so by making themselves a part of the world.

Now, the only kind of fruit that Jesus bore while here in the flesh is expressed in this phrase: "Saving the Lost." And since the ingrafted branches must bear the same kind of fruit that the stock bears, it follows that Christians have but one duty in this world: Saving the lost. And so, my friend, if your life is not, in some way, bearing this kind of fruit, then your life isn't what Jesus Christ wants it to be.

One charged Carey that he was neglecting his calling as a shoe-maker and giving too much of his time to the saving of the lost. His reply was: "I am at my calling when I am preaching the everlasting gospel to the lost; and the only reason I make shoes at all is to enable me to meet expenses while carrying on my calling." Wasn't he right? You are a merchant. That is your avocation. Your brother is a lawyer. That is his avocation. I am a minister. That is both my vocation and my avocation. One's vocation is his calling. All Christians have the same vocation, namely: Saving the lost. But one's avocation is what he does in life to keep up expenses while engaged in his vocation. God help us all to live worthy the vocation wherewith we have been called.

Yours sincerely,  
R. S. Gavin.

Huntsville, Ala.

#### State Missions Urgent.

There is great danger that State Missions will be neglected till the last few months before the meeting of the convention. The State Board treasury is now in sore need and the hard-worked missionaries cannot get their pay. Will not the churches see to it that the cause of State Missions has immediate attention?

Brother pastors, you are God's ordained leaders and while many of you have looked after this work some have not and will not every pastor who has not done so take an offering at once? An average of \$30.00 each from 1,000 churches in Mississippi, would bring into the treasury at once \$30,000 and relieve the situation. A private canvass in any community could get that much money for State Missions. Brother try it and bring relief to the cause.

Fraternally,  
W. A. McComb.

#### Opening and Closing Sunday School.

1. Open with singing, all standing, the position of adoration, praise and prayer. The hymn should be selected that is appropriate for the lesson and not be mutilated.
2. Prayer should be short, pointed and school at least with bowed heads.
3. Reading the lesson, or the main paragraphs by the superintendent or some one specially appointed, without so-called responsive reading.
4. Singing; chorus song, all standing.
5. Reference to previous lesson to keep up connection; no comments on the lesson of the day.
6. Classes to take their places.
7. Teachers' half hour; to be uninterrupted.

Singing is the public part of the exercises in which all can engage; therefore, should not be ignored or curtailed as a mere fill up. It is a means of enlivenment and abiding interest—the only part generally allowed women and children.

Lessons should be carefully and distinctly read; and where too long be divided, or portions of least importance left out. Responsive reading objectionable, for it mars the sense and leads to formalism.

Formalism should be avoided; hence change the order of exercises occasionally; alternating prayer and singing with due seriousness, and be careful about inviting visiting lecturers or strangers to speak.

Dismiss to classes without reference to the lesson further than calling attention to the connection of the previous recitation. Leave the rest to the teachers to carry out their line of thought.

So much for the opening exercises; the closing is necessarily shorter but to guard against confusion, must conform to order—said to be "Heaven's first law."

Gather for dismissal with suitable song. When in order, call out or mention leading truths of lesson. Be brief, but lively. Read reports and announcements. Allow, as a rule, no lectures.

Special services may be beneficial to encourage memorizing, or at least study God's Word, and visitation of absentees. Another thing students should remain to the preaching services of the church.

Where practicable it is best to dismiss by class or sections. Discourage standing around the church house door, or loud talking and moving about aimlessly in the building.

The foregoing was prepared for a meeting by request, and was partly discussed. There are points that should receive serious attention. Not only the matter of singing and responsive reading, but repetition of formal prayers, which ignore personal wants and direct needs of the school.

Incidentally it may be well to suggest that the exercises between opening and closing the school should be earnest, but pleasant. They should inculcate the leading truth of the lesson, and be "sound in doctrine."

L. A. Duncan.

#### South Side Meeting.

Brother J. William Mayfield began work in his new pastorate, South Side Church, Meridian, with a series of meetings which continued for two weeks. Not only did the Lord give us a great revival, but precious souls were born into his kingdom. Brother Mayfield recently graduated from

the greatest theological seminary in the world, and is well fitted for his work. Not only is he a great preacher, but there beats within his manly bosom a true shepherd heart. This combination is necessary in order to make a successful pastor-evangelist which his field demands.

His people are proud of him—and justly so. Under his leadership we expect to hear of great things being done in the Master's vineyard. May the Lord richly bless his labors.

Yours in song and sermon,  
Tom Brown.

#### News in the Circle. Martin Ball.

The church at West Point has granted Pastor L. E. Barton a vacation during the month of August. He will supply two or three Sundays for Dr. Jno. E. Briggs at the Fifth Church, Washington, D. C., and will attend some associations in the Old Dominion.

Rev. L. E. Barton, of West Point, is booked for several meetings in Virginia during August. How fortunate the church that secures his services in a protracted meeting!

The church at West Point is expecting to raise \$400 for State Missions. How that live pastor does stir things!

Pastor Martin Ball, of Winona, will aid Rev. B. G. Haman in a meeting at Ehid next week.

Evangelist Geo. C. Cates has recently closed a meeting with Pastor Chas. H. Nash at Hawkinsville, Ga. 129 additions—101 by baptism.

Rev. J. H. Riffe has resigned the Bishop Street Church, Houston, Texas, and will supply a few months, the First Church, Palatka, Fla.

Pastor L. T. Grumbles, Marlow, Okla., has just closed a good meeting. 48 additions to the church—30 by baptism.

The North Cleburne Church, Cleburne, Texas, has called Rev. W. E. Watkins. He accepts and resigns at Godley.

Pastor F. M. Masters has resigned the College Avenue Church, Ft. Worth, Texas, after a marvelous work. It is not known where he will locate.

Evangelist H. D. Heath has resigned his position as general evangelist of the State Board of Texas and accepts the position with San Marcos Academy, for three years, as academy evangelist.

Pastor W. L. Skinner is to be aided right soon in a big tent meeting by Evangelist Luther Little, of the Home Board. Both old Mississippians.

Pastor Barton has organized a good B. Y. P. U. of 30 members and a splendid Young Ladies' Auxiliary at West Point. Everything looks bright.

Pastor C. L. Wilcox, a good Mississippian, has just enjoyed a gracious meeting with

his church at Blocton, Ala. He was aided by Evangelist John E. Bernard. 65 additions.

The Citadel Square Baptist Church, Charleston, S. C., will have as supply Dr. M. Ashby Jones, in the absence of the pastor, Dr. Howard Lee Jones. These Jones' brothers are great men.

Rev. J. W. Bruner has moved from Paducah, Ky., to Hartford, same State, and is now the pastor.

The church at Winchester, Ky., has called Rev. T. J. Porter, brother of Dr. J. J. Porter, who recently died. This is a fine selection.

Pastor C. L. Graham has resigned at Athens, Ky. It is not stated where he will locate.

Brethren Z. L. Bond and J. N. Ford were ordained to the ministry by the Twenty-Second and Walnut Street Church, Louisville, Ky. The sermon was preached by Secretary W. D. Powell.

It is stated that Mr. John D. Rockefeller recently gave \$10,000,000 to the General Education Board—making \$52,000,000 in all and \$1,000,000 for expenses.

The meeting-house together with the pastor's home of the First Baptist Church at Florence, Ala., was recently completely destroyed by fire. Rev. Spencer Tunnell is pastor. We extend sympathy to him.

Rev. Luther Holcomb is this week with Rev. J. L. Ellis at Ebenezer. They have Prof. Wheeler to lead the music.

Editor Baptist Record: Please allow me space to tell your readers that it has been my pleasure to hold two meetings in your State.

I spent eleven days with Bro. J. H. Lane in McComb City and five days with Bro. J. L. Price at Pleasant Hill. I have never loved pastors for whom I have held meetings more than I love these brethren. They are truly men of God, who believe God's Word to be the power of God unto salvation. Not one time did either of them say to the evangelist "Now Bro. Watson conditions are peculiar in this field and we shall be compelled to go around some of our cherished teachings."

These men are not afraid of a pure gospel, preached in its fullness as Baptists believe it.

Consequently Lane has about three hundred members in his church and Price about two hundred and fifty, and their people in each of these churches think that they have the best pastor in the State.

Bro. Price's health is very poor. Before his meeting closed he was compelled to leave and I baptized eight persons for him at the close of the meeting, and one awaits baptism.

Next Saturday I begin a meeting for Bro. Collins at Norfield, and on the fourth Saturday another meeting for Bro. Price at Mt. Pleasant Church, near Norfield, so that I shall be in the same community two weeks.

Will the Mississippi Baptists pray for these meetings that I am to hold in your State?

Isaiah Watson.

Amite City, La.



# The Baptist Record,

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There is an effort on to hold simultaneous  
revival meetings all over Monroe County  
Association, so far as practicable. A good  
idea.

Rev. J. Preston Harrington, of Aberdeen,  
has associated with himself Mr. Robert  
Cooper, of Aberdeen, as gospel singer. Mr.  
Cooper, as we understand it, will labor  
with Bro. Harrington both in his work in  
Aberdeen and in evangelistic work. They  
go to Brooksville this week.

We are just in receipt of a catalog of  
South Mississippi College, located in Hat-  
tiesburg, Miss. This is comparatively a  
young institution but is making rapid  
growth. See in another column the display  
advertisement of this popular institution of  
learning.

In another place will be found a statement  
from the auditor of the orphanage, which  
speaks in the highest terms of the manage-  
ment, conditions and prospects of the Or-  
phanage. There is, however, a note in the  
statement which should spur up Mississippi  
Baptists a little. It is the word that the  
Orphanage is passing through the hardest  
months of the year. Can we not move up a  
little in our contributions? We can, and  
let's do it.

The entire last page of this issue is devoted  
to the advocacy of a great idea, which it  
now seems will at a very early day material-  
ize into one of the greatest strides forward  
Clinton has yet made, albeit she has made

## THE BAPTIST RECORD.

Thursday, July 22, 1909.

several substantial advances within the last  
decade. When this contemplated electric  
car line shall be a reality Clinton and Jack-  
son will be practically one, and the terri-  
tory between these places will very rapidly  
be dotted with beautiful cottage homes and  
become one of the most desirable resident  
localities in the State. Read carefully this  
full-page advertisement and you will catch  
the vision. The Record has believed for  
many years that this idea was a practical  
one, and would materialize. We hail the  
prospect.

### Names for Organized Classes.

The question may be asked, "What's in  
a name?" Very much. Notice some of the  
names now being applied in organized class  
work in the Sunday Schools of America.

Baraca—This is a contraction of the  
scripture name, "Berachah," found in II  
Chron. 20:26. It is a Hebrew word, mean-  
ing "happy" or "blessed." Mr. Marshall  
A. Hudson has the distinction of being the  
first to organize a class of young men under  
such a name. The Baraca Class has proved  
its right to be, by the revolution it has  
worked in connection with adults in the  
Sunday School. The "Baracas" may be  
found in all parts of the land. Their motto  
is, "Young men at work for young men,  
and all standing by the Bible and the Bible-  
school." There are over a thousand classes  
known as "Baracas" in America.

Philathea.—Like the Baraca, this class  
had its birth in Syracuse, N. Y., in the First  
Baptist Church. Philathea is a Greek word,  
which means "Lovers of God," or "Lovers  
of Truth." The Philatheas adopted the  
same ideas as the Baracas, and their plans  
provided for the same officers and commit-  
tees. There are today something like 400  
Philathea classes in the United States and  
Canada. The honor for starting the Phila-  
thea Class is due Miss May Hudson, daugh-  
ter of Mr. M. A. Hudson.

Agogo.—Agogo is a Greek word, whose  
root idea is training. It occurs once in the  
New Testament, in II. Timothy 3:10, and  
frequently in classical Greek. It stands for  
the trained Christian life—disciplined, tem-  
pered, developed. The motto, "get another,"  
stands for personal evangelism. The  
original Agogo Class was organized in the  
Third Baptist Church, St. Louis, Mo., about  
four years ago. Rev. H. E. Tralle, Th. D.,  
is the author of the Agogo plan, and is  
known as General Agogo Superintendent.

Amoma.—Amoma is a Greek word, mean-  
ing blameless. The Amoma idea was formu-  
lated by Rev. H. E. Tralle, and is designed  
to be the counterpart of the Agogo Class,  
the Amoma being intended for young women,  
and the Agogo for young men. Its ob-  
jects are, "To get young women into the  
Sunday School, get them acquainted with  
one another, encourage the study of the  
Bible, and train them in work for Christ."

### Sailing Under False Colors.

"Sympathy is being expressed for the  
Rev. Dr. Foster of the Chicago University,  
who was forced from fellowship in the Bap-  
tist Ministers' conference.

Prof. Albion Small of the University of  
Chicago says that the Hyde Park Church,  
to which Prof. Foster belongs, does not in-  
tend to kick out a man "who mixes brains  
with his religion." Prof. Small also says

that Prof. Foster's standing in the Univer-  
sity of Chicago is now adamant.

"Prof. Foster is a man of beautiful  
character, probably essentially more re-  
ligious than the rest of us," said Mr. Meyers,  
one of the members of the Hyde Park  
Church.

"All those who voted to withdraw fellow-  
ship from Foster were denounced as bigots  
and fanatics. Prof. Foster is almost deified  
as a liberal minister and a man of great  
catholicity of spirit."

All of which may be true, but none of  
which meets the question at issue.

Prof. Foster is a minister in the Baptist  
church. He is also a teacher in the divinity  
school in the University of Chicago. He  
wrote a book, and in this book he denied  
the divinity of Christ, the resurrection and  
he said that several other articles of faith  
which Christian people hold in common are  
shown to be counterfeit when the acid of  
cold reason is applied to them.

Now, a man is either a Christian or not a  
Christian. If he is a Christian, he accepts  
Christ as a divine person. If he is a Chris-  
tian, he is a believer in the immortality of  
the soul and a future reward or punish-  
ment, i. e., heaven and hell.

Foster, believing as he does, ought to have  
relieved his fellow Baptist preachers of the  
embarrassment of cutting loose from him.  
He ought to have got out. He is to Chris-  
tianity what a great many of our people  
these days are to the Democratic party.  
They say they are Democrats, but they do  
not accept a single article of the Democrati-  
c creed. Prof. Foster alleges that he is a  
Christian, and refuses to stand on the founda-  
tion stones of Christianity.

A man should have the courage of his  
convictions. Prof. Foster is a free-thinker,  
probably an atheist, whom, in spite of him-  
self, the softening influences of Christianity  
and early Christian teachings have made a  
very lovable gentleman.

This is a country of free religious opinion.  
If a man elects to believe in nothing, that  
is his business. If a man elects no form of  
Christianity, that also is his business. If a  
man does not care to join any church at all  
and performs his religious duty by going  
out and praying under a tree once or twice  
a year, under our law and constitution, he  
has a right to do these things.

But men should not sail under false col-  
ors. Foster cannot say he is a Christian and  
attack the fundamentals of the Christian  
system. He ought not seek that additional  
advertisement that comes to his anti-Chris-  
tian books by letting the impression go  
abroad that they are written by a Christian  
minister in good standing. Foster writes  
like an anti-Christian—then let him get from  
behind the mask and take his place with  
Ingersoll, Paine, Rehaue and Spencer.

The great trouble with Christianity to-  
day is that there are many men preaching  
now who have no religious convictions, have  
no faith, and do not hold even to the creed  
to which they are nominally attached.  
Though these men may keep their opinions  
locked in the innermost recesses of their  
hearts, these opinions themselves deprive  
them of sincerity of purpose and enthusi-  
asm without which no religious movement  
succeeds.—Commercial-Appeal.

### Near Beer Saloons.

Atlanta, Ga., has licensed "Near Beer"  
saloons. Chattanooga is to follow suit.

Thursday, July 22, 1909.

They will sell all kinds of liquors.

God says, "Woe unto him that buildeth a  
town with blood and establish a city by  
iniquity." Where does the whiskey revenue  
money come from? It comes from the peo-  
ple. Why debauch and degrade your citi-  
zenship in order to get a little money? Mr.  
Gladstone was right when he said to the  
brewers of London: "Gentlemen, I cannot  
permit a question of mere revenue to be  
considered alongside a question of morals,  
but give me a sober population, not wasting  
their earnings on strong drink, and I will  
know where to get my revenue."

"I cannot consent as your queen to take  
revenue from that which destroys the soul  
and bodies of my subjects," is the language  
of the Queen of Madagascar.

Prohl.

### British Baptist Notes.

(Special and exclusive to the "Baptist Rec-  
ord" from our London correspondent).

When one bears in mind the hard and  
valuable work put in by our Baptist orga-  
nizations it is regrettable to find from the re-  
ports presented to the local associations that  
too frequently decreases in membership are  
announced. At the meeting held last week  
of the Berk's Baptist Association, the com-  
mittee's report revealed some disagreeable  
facts. For the first time for seven years the  
church membership showed a decrease, the  
figures being fifty-nine down on the year.  
It is suggested that this and many similar  
decreases may be accounted for by the fact  
that the churches are more rigorously over-  
hauling their rolls and the latest figures  
show more clearly the actual numerical  
standing than did the older statistics.

At the meeting of the London Baptist As-  
sociation held a few days later, the same  
question came up for discussion with a de-  
bate on the erasure column in the church  
statistics. The growing number in that col-  
umn was attributed by the meeting to the  
increasing indifference to the responsibilities  
of church membership on the part of  
Christian people. A secondary cause was  
alleged to be the slackness of church offi-  
cers and secretaries induced by this indif-  
ference, whereby absentees are not looked  
after and church records are not kept so ac-  
curately and carefully as they ought to be.

It was shown, as far as London was con-  
cerned, the additions by profession show a  
steady decline from 23.5 to 17.6 per church  
per annum, while the erasures show a steady  
increase, and in relation to the additions,  
now stood at 78.2 per cent, which means  
that more than three out of every four add-  
ed by provision are being lost by erasure.  
It may be of course that many of those who  
have been erased ought never to have been  
admitted.

Many suggestions are being made to im-  
prove matters, and they may be summar-  
ized as follows: First should come more  
faithful teaching and straight talk from the  
pulpit on the duties and responsibilities of  
church members. Then, whenever a mem-  
ber applies for church membership, the pas-  
tor or other official should definitely request  
new address in case of removal. There  
should be a regular revision of the church

## THE BAPTIST RECORD.

roll, not simply every year, but month by  
the new member to inform an officer of any  
month. A system of prompt and systematic  
visitation of absentees from worship and  
communion should be carried out. Extreme  
care should be exercised in the appointing  
of a church secretary, and it should be seen  
that he is something more than a good book-  
keeper, and is the kind of man to invite  
spiritual confidences. Ministers should  
promptly inform other ministers of removal  
of members; there should be more careful  
instruction of young converts, and above  
all, increased care in the admission of new  
members to the church. Over and above  
all this, of course there comes the great  
outstanding question of imparting a more  
spiritual tone to the church meeting.

Our Baptists pay the greatest possible at-  
tention to the education of their young min-  
isters and the series of Baptist colleges and  
training establishments are amongst the  
finest that can be shown by any community.  
It is probably from these and from the new-  
er blood coming into the church work that  
a cure for the evils of decreased member-  
ship and church slackness will be most  
properly found.

Mr. Simoh Jones, Wrexham, at the an-  
nual meeting of the North Wales College,  
said one gratifying feature was the con-  
stant supply of young and able students  
applying for admission. The General Com-  
mittee recommended that in future matricu-  
lation should be insisted upon as a condi-  
tion, precedent to admission into the col-  
lege, and requested the Cardiff Baptist Col-  
lege to adopt the same stipulation.

The jubilee of the present Rawdon Baptist  
College Buildings was celebrated last week.  
This handsome edifice has cost about fifty-  
five thousand dollars to put up, and the  
debt on the college is quite small now. Since  
the last annual meeting of the college, the  
death has occurred of the Rev. Professor  
Medley, and as a memorial of his long ser-  
vices, a senior and junior Medley prize will  
be offered annually.

The students of Rawdon College are great  
preachers and very frequently everyone is  
engaged at some church, the total preaching  
engagements for the past session having  
been one thousand, six hundred and ten.

The financial position of the college is, on  
the whole satisfactory, the expenditure hav-  
ing been reduced to a figure six hundred  
and fifty dollars less than the previous year,  
and now being only two hundred dollars  
in excess of the income.

In connection with the jubilee Principal  
Blomfield has endeavored to procure, if pos-  
sible, portraits of all who have been tutors  
at the college and to raise two thousand five  
hundred dollars to renovate the library, to-  
wards which two thousand dollars have al-  
ready been obtained.

### A Council at Camden.

Camden, Miss., July 20, 1909.  
Answering the call of the Camden Baptist  
Church, the following brethren, represent-  
ing their respective churches, met in council  
to investigate the charges brought against  
Rev. W. E. Dear, which charges were pre-  
ferred by the Friendship Baptist Church of

Lena, Miss.: Rev. S. G. Cooper, Canton; J.  
J. Tucker, J. E. Maxwell, B. J. Causey,  
Pieken; Rev. S. E. Tull, Greenwood; Rev.  
T. J. Bailey, Rev. W. F. Yarborough, First  
Baptist Church, Jackson; J. B. Fulton, J.  
D. Pope, Center Hill Church.

After devotional exercises conducted by  
W. F. Yarborough, and prayer by S. G.  
Cooper, the council proceeded to organiza-  
tion by the election of T. J. Bailey president  
and S. E. Tull secretary.

On motion the following brethren were in-  
vited to sit in conference with the council:  
Dr. J. W. W. Lyle, N. A. Moore and H. A.  
Stovall of Lena; G. W. Nutt, of Good Hope,  
and W. W. Venable of Meridian.

The council now being ready for business,  
the president recognized Dr. Lyle, of Lena,  
who came forward as the representative of  
Friendship Church and preferred the charge  
of adultery against Rev. W. E. Dear and  
stating that upon this charge Rev. W. E.  
Dear stood excluded from Friendship  
Church.

It was at this time explained that the rea-  
son the Camden Church had called this coun-  
cil of investigation was that W. E. Dear had  
applied to Camden Church for membership  
and the Camden Church had asked that the  
charges of the sister church should be in-  
vestigated before W. E. Dear should be ac-  
cepted in full fellowship by the Camden  
Church.

Dr. Lyle made a full and lengthy state-  
ment of the action of the Friendship Church  
in excluding W. E. Dear and also produce  
all the proof upon which the church had  
taken action.

After Dr. Lyle had finished W. W. Vena-  
ble, acting for W. E. Dear, proceeded to  
present the proof in vindication of the  
charges against W. E. Dear.

When this was finished Dr. Lyle came for-  
ward and made a summary of the proof on  
behalf of Friendship Church, and then Mr.  
Venable did the same for Mr. Dear.

When all the evidence was in, the presi-  
dent asked the audience present if any one  
in the audience had any possible objection  
to the way the case had been conducted.  
No one offered any word of objection. It  
was agreed by all present that the council  
had given the widest possible range to both  
sides of the question. This was evidenced  
from the fact that the proceedings included  
an all-day session of the council.

When the proof was closed, the president  
requested the audience to be dismissed, and  
the council went into executive session. A  
secret ballot was taken, after which the  
council drafted the following resolution of  
their decision:

To the Camden Baptist Church:

The council called by your request beg to  
present the following as their final report:

Resolved that it is the unanimous finding  
of the council called by the Camden Baptist  
Church to meet on July 20th, 1909, after  
due, thorough and impartial investigation,  
that the evidence submitted does not sub-  
stantiate the charge of adultery against W.  
E. Dear.

T. J. Bailey, president.  
Selens E. Tull, Secretary.

# You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORE. Price \$1.00, retail.



### "Our English Bible."

#### The Authorized or Revised? How We Get the "Authorized Version."

France, Spain, and Italy possessed Vernacular Bibles before Henry VIII began to reign. No part of the Bible was printed in English before 1526; and no complete English Bible before 1535. Tyndale became interested in translating the Bible into English, but failed to get support in England, and sailed for Germany in 1524. On landing at Hamburg he went at once to Wittenburg, where Luther was then stopping.

Realizing the need of assistance, he procured the services of a Franciscan Friar, William Roze, and thus succeeded in translating the Bible into English.

Having completed the translation Tyndale and Roze removed to Cologne, where it was to be printed by Peter Guntel, who was chosen above all other German printers, because his partners were booksellers in London, and would be able to, at once, circulate this English printed Bible in all England.

This contract called for three thousand copies. When the printing had reached the tenth page, the city authorities prohibited further work, considering Tyndale and Roze as two English apostates. However they managed to escape up the Rhine to Worms, where Luther's influence was greater, carrying the printed sheets with them. Instead of completing Guntel's work, Peter Seefelder, the Worms printer, was employed to print another expression of three thousand copies, which arrived in England in the summer of 1525, less than two years after Tyndale left England.

Tyndale's work was re-printed at Antwerp three times before 1528, and again under the editorship of George Jay, one of his former friends, in August, 1534.

In Nov., 1534, Tyndale himself brought a revised edition of this edition being printed at Antwerp by Martin Emporour.

Tyndale's work was cut short by being executed on Oct. 6, 1536. About this time his revised edition, of 1534, was brought out in English by Bertkele, the king's printer.

While Tyndale was at work, Miles Coverdale, an Augustinian Friar, was preparing an English edition which he published, dedicating it to Henry VIII.

In 1538, Matthew Crom printed a New Testament at Antwerp, using the text of Coverdale's and the prologue of Tyndale's. To this, a concordance, some annotations and nearly two hundred wood cuts were added by the enterprising printer.

In 1539, Taverner made many alterations in the matter Bible and thus gave to the world the greatest Bible up to his day.

When Queen Elizabeth came to the throne there was a new demand for Bibles. To meet this demand Archbishop Parker organized a revision of the Great Bible of 1539. The Archbishop was assisted by eleven other Archbishops and four Deans. This new edition was ready for the press on October 5, 1568.

That this Bible was cordially received is very doubtful; the Great Bible of 1539, still being used in many churches.

The Archbishop's Bible, though enjoined by the 80th canon of 1603, to be used in all the churches, was never reprinted after 1606.

The English Bible now known as King James' Version is a revision of the Bishop's Bible, begun in 1604 and published in 1611. It arose out of a conference between the

High Church and Low Church parties, which was held by James I, at Hampton Court in 1604, being originally proposed by Dr. Reynolds, president of Corpus Christi College, Oxford, the leader and spokesman of the Low Church Party, and subsequently on the committee which revised the translation of the Bishops. No real opposition was offered to the proposal and the King immediately sketched out a plan to be adopted. In this plan, the Bishop's Bible was to be followed and altered as little as the truth of the original text would permit.

The old ecclesiastical words were to be kept and the word Church (Ekklesia) not to be translated congregation. When a word had more than one signification, the one most commonly used by the greatest number, of Ancient Fathers, should be retained. Thus the translators were not free to exercise their own conviction and scholarship, but muzzled by the most common use of the masses of the Fathers, who for four hundred years were ardent persecutors and had but little to do with the Greek language. This gave a biased expression that concealed a part of the truth, which God revealed, through the Apostles, to the world. Why did the king not leave the translators free to be governed by their scholarship and judgment? The practice of the State Church was at stake.

Thus we see that the "Authorized Version" is a revision of the Bishop's Bible. The Bishop's Bible a revision of Taverner's Bible. Taverner's Bible was based on the translations of Tyndale and Coverdale, which were translations from Syrian and Post Syrian manuscripts of the 14th and 15th centuries; after printing had been established.

For many years the Authorized Version was satisfactory to most all English speaking people and served well its purpose.

#### II. Facts Giving Occasion for the Revised.

On Jan. 18, 1815, at Lengenfeld, near Plen, in the Saxon Voightland, was born the eminent Bible critic, Tischendorf. In 1834 he entered the University of Leipsic, where he took special interest in New Testament criticism. In 1840 he qualified as University lecturer of theology.

In prosecuting his work he became convinced of the absolute necessity of a new and more exact collation of manuscripts, to which he gave himself with untiring efforts.

His first trip, for research, was to Paris, where he spent his time in diligent and skillful study from Oct. 1840 to Jan. 1843. His great triumph in this effort was the decipherment of the "Palimpsest Codex Ephraemi Rescriptus," of which the New Testament part was printed before he left Paris; Old Testament being printed in 1845.

Jan. 1843 he visited Italy and after staying thirteen months, he went on to Egypt, Sinai, Palestine and the Levant, returning by Vienna and Munich. From Sinai he brought a great treasure, forty-three leaves of what is now known as the "Sinaitic Codex," which is the manuscript Olive.

In 1853 and 1859 he made a second and third voyage to the east. On this last voyage, having the active aid of the Russian government, he, at length, gained access to the remainder of this precious Codex and persuaded the monks to present it to the Czar, at whose expense it was published in 1862.

This manuscript is second, in age only, to the famous "Vatican Bible" and in its

discovery and capture, Tischendorf added much light to the study of textual criticism of the New Testament.

Tischendorf continued his labors in the collating of manuscripts and editorial work, mainly on the New Testament, until he was broken down by overwork in 1873 and died in 1874.

This discovery, of this and other valuable manuscripts, has given rise to the occasion of and necessity for the "Revised Version of the Bible, and especially of the New Testament, which is a translation out of the Greek, the oldest and most reliable manuscripts being used.

#### III. Value of the "Revised Version" as Compared to the Authorized.

##### 1. As Expressed in Public Opinion.

Some think that the highest type of revision should supplant the "Authorized Version." These are "Calvinists." Others think it sacrilege to read any other than the Authorized Version. These are "Armenians" and are afraid of falling from grace.

Others think that the preacher should use and receive the benefit of the revisions, but that the masses must be satisfied with the old Authorized Version. This, when sifted to its last analysis, will be Catholicism in a nutshell. Catholicism forbids the masses the right of personal research of the scriptures. The priest is to tell them what it contains.

We are told that the Revised Version is good for the preacher, but the masses must study King James. I long to see the day come when our preachers, and laity, will be filled with such a thirst for the knowledge of God's will, revealed to his people, that the freedom of research, in versions and manuscripts, will be cherished with a premium. Let the cry be forward march; procure the oldest Greek manuscripts possible; study them; give them to the world and live and die by them.

In talking to a Catholic girl, sixteen years of age, I told her that, "God so loved the world," etc., "I never heard that before," was the reply. Why had she not heard it? The priest had not told her. She was not permitted to own and read it for herself. Dear reader, don't wait for the preacher to tell you what the Revised Version contains. Own one and read it daily. If the Revised Version throws light on any scripture the laity needs that light as well as the preacher.

##### II. As Shown by Comparing the "Authorized" With the "Revised."

I shall use the translation of Broadus, Weston and Havey, as it is the best translation to which I have access.

In the Greek New Testament there are three words, with different shades of meaning: Gehinna, Tartarus and Hades. In the Authorized Version they are all translated "Hell," with no way of distinguishing which word is used. There are two words translated; repent—Metamillomai and Metanoeo; two words translated love—Agapao and Phileo. The Authorized Version makes no distinction in either case. I think this is quite unfortunate and to me the Revised Version above referred to, gives much light.

In Romans 7:8 the Authorized has "Concupiscence," the Revised Version has "Coveting." I. Thes. 4:5, King James has "Concupiscence," the Revised Version has "the passion of desire." Col. 3:5, King James has "Evil concupiscence," while the Revised Version has "evil desire." Mark 1:8, King James has "baptized with water," while the

Revised Version has "immersed in water." Ephesians 4:2, King James has "forbearing," while the Revised Version has "bearing with." Phil. 3:12 King James has "if I may apprehend that for which I am also apprehended of Christ Jesus," while the Revised Version has "if I may lay hold of that for which I was laid hold of by Christ Jesus." II. Cor. 8:1 King James has "we do you to wit the grace of God," while the Revised Version has, "we make known to you, brethren, the Grace of God."

These are a few of many passages, to which I might call attention, in which the Broadus Revision adds untold light to the teaching of God's Word.

Light is what we want. Then let us go where it shines clearest and most forceful.

J. R. G. Hewlett.

Osyka, Miss.

#### Why Should We Send Missionaries to Foreign Fields.

(As read before the S. S. Convention of the Mississippi Association May 30, 1909, by Mrs. Myrtis Bass Cruise).

In this the twentieth century of Christianity, we should not need this question discussed; for we people who love Christ should not pause and think of hesitating before helping to send the gospel to them. We love Christ and should want to tell all nations of him so he can be loved by them. Our Savior came from a far country to this old world to bring us salvation. He did not come to America in person, but came to a country many miles from here, and had not those to whom he preached or taught, obeyed the command of Jesus, we today would have been in darkness knowing no God.

Did not Christ command his disciples to "Go ye into all the world and preach the Gospel to all nations, baptizing them in the name of the Father, Son and Holy Ghost"? Now no matter what men may say the command is from Jesus Christ and we must obey him rather than man. Now why do so many doubt? It seems to me that this one command from our Lord is enough. The command is given to Go! We know that we all cannot go. If we were to go many of us would not be able to teach. Then why not help send some one that is able to teach? Jesus said "As my Father sent me even so send I you," and again in Cor. 10:16 we find "Preach the gospel in the regions beyond you."

Christian people, how are they to learn unless they are taught and how can they be taught unless we send them a teacher?

Again it is written: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Now to christianize the world is a world-wide work, "For all have sinned and come short of the glory of God." The heathen sin without the law and do not know the price of sin. For 'tis written: "Therefore by the offense of one judgment came upon all men to condemnation. How are they to know the price of sin and that they must be judged?"

God's most precious gift to us was His Son, then why not fulfill his mission here, he gave us to do? Each life has some duty imposed upon it. It is your duty and mine to help teach lost people of Christ, for he had a world-wide sympathy for man because of the condition of man. 'Tis written "When he saw the multitude he was moved with compassion on them, because they

fainted and were scattered abroad as sheep having no shepherd." Have the unsaved a shepherd? No! Shall we let them die without one, for it is written "This is the stone which was set at naught of you builders which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

Then how are these people to be saved who have never been told of Christ? For "He is the propitiation for our sins, and not for ours only but also for the sins of the world." Paul said "Brethren my heart's desire and prayer to God for Israel is that they might be saved." We must not pray for only Israel, but for all people.

Some one may say when referring to missionaries sent to the old world, "Why send the gospel there where Christ taught and they would not believe and reserve his word and work. Christ came and planted the seed, 'tis our duty to cultivate them. Idolatry, Buddhism and numbers of other low form of worship have been taught the people of the old world so long, until they have to be taught higher ideas and taught to observe the old law. "There shall be no other God before me."

They want to be taught, thousands of them are eager to hear and be taught and have no teacher. You that read our Foreign Mission Journal know what great work that is being done and how the missionaries are pleading for more workers. Listen: "There comes a knock, there stands at our door,

They call and knock and their need is sore— They call for succor, to us they cry, They hunger and thirst, shall we let them die?

There are souls that are starving for the bread of life,

There are hearts with anger and malice rife, There are weary and stricken and desolate ones,

With no Father in God—No hope in His Son. Christian boys and girls, by Jesus made free,

To us is given to you and to me, To give of our treasures, not counting our store,

For in giving we're getting and gathering more.

Give pity and love—the love of the cross, Give money and labor not counting its loss, Give prayer evermore that the needy may be most bountifully fed, dear Savior by Thee."

Again "There is no respect of person with God. For as many as have sinned without law, shall also perish without law, and as many as have sinned in the law shall be judged by the law." Christian people are we to stay here and keep the law under the bushel box and let these poor aliens perish from ignorance of the law, when we could give enough to support a missionary without missing it? Are you and I to have the stain of blood on our hands? Jesus is a world-wide Savior given to man. In Heb. 7:25 we find, "He is able to save them to the uttermost that come unto God by him, seeing he ever to make intercession for them." Those only are saved who come to God by him. How can they come to him unless we tell them of him?

A wide, wide, field was given to us in which to work. Are we working as we should? Can we not do more? Acts 2:18, 'tis written "And you shall be witness to me both in Jerusalem and in all Judea and

in Samaria, and unto the uttermost parts of the earth." Are we witnesses? Are we doing all we can to lead the lost to God? "From Greenland's icy mountains, From India's coral strand, Where Africa's sunny fountains, Roll down their golden sand, From many an ancient river, From many a palmy plain, They call us to deliver Their land from errors chain.

Shall we whose souls are lighted with wisdom from on him, Shall we to men benighted the lamp of life deny?

Salvation oh Salvation, the joyful sound proclaim, Till earth's remotest nation has learned Messiah's name."

Now the nations of all the world have opened their doors to our missionaries and we feel,

"The morning light is breaking, The darkness disappears; The sons of earth are waking, To penitential tears.

Each breeze that sweeps the ocean, Brings tidings from afar Of nations in commotion,

Prepared for Zion's war. See the heathen nations bending, Before the God we love, And thousand hearts ascending,

In gratitude above."

Let us work our Christian people while here, for Jesus has promised "Lo I am with you always even unto the end of the world." And when our pilgrimage has ended be glad to hear him say, "Well done thy good and faithful servant."

#### Our Orphanage.

I have just finished auditing the accounts of this great institution for the fiscal year ending with June 30, 1909. This is a great institution because of the good work it is doing in helping so many helpless children.

If the Orphanage lives a hundred years, I think it will never be in the hands of more faithful people than Supt. J. R. Carter, his efficient wife and their helpers.

The money and other things given to the orphans are all accurately accounted for and judiciously used. The books are all well kept and the whole management of the institution is strictly business-like.

I find the orphanage out of debt, but may I kindly remind our people that the next three months will be the hardest time of the year with the orphanage. Let your contributions keep coming.

Chas. L. Lewis, Auditor.

Clinton, Miss., July 15, 1909.

#### A Great Meeting at Calhoun City.

We have just closed a great revival here. We had with us J. Preston Harrington, who did the preaching and did it well. He is a magnet and a powerful preacher. There are but few if any his equal. We had 39 additions to the church; most of them by baptism. We are praying the Lord to send him this way again. He was a blessing to church and pastor, also the town. Permit me to say a word for his singer. He was very fine and helpful. Both preacher and singer left a warm place in the hearts of people and pastor. Our church is greatly strengthened. May Heaven's benedictions be on Bro. Harrington and his singer.

Fraternally,  
W. B. Earnest.







## WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.).

### Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,  
President of Central Committee.

Mrs. W. E. Woods, Meridian,  
Secretary of Central Committee.

Mrs. W. S. Smith, Meridian,  
President of Sunbeam Work.

Mrs. Martin Ball, Winona,  
President of Young Woman's  
Auxiliary.

### Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-  
hurst, President; Mrs. Paul Smith,  
Meridian, Vice President; Mrs. G.  
W. Riley, Jackson, Recording  
Secretary.

### Royal Ambassadors. City and Country.

An old farmhouse with meadows  
wide,  
And sweet with clover on each  
side;  
A bright-eyed boy, who looks  
from out  
The door with woodbine wreath-  
ed about,  
And wishes his one thought all  
day;  
"O, if I could fly away  
From this dull spot, the world  
to see,  
How happy, happy, happy—  
How happy I should be!"

Amid the city's constant din,  
A man, who round the world has  
been,  
Who, 'mid the tumult and the  
thrang,  
Is thinking, thinking all day  
long:  
"O, could I only tread once more  
The field path to the farm-house  
door;  
The old green meadows could I  
see,  
How happy, happy, happy—  
How happy I should be!"  
—British Weekly.

### To Drive Out Malaria And Build Up the System

Take the Old Standard GROVE'S TASTE-  
LESS CHILL TONIC. The formula is plain-  
ly printed on every bottle, showing it is  
simply Quinine and Iron in a tasteless form, and  
the most effective form. For grown people  
and children. 30c.

### The Boy the Manager Wanted.

The manager of a big traction  
company in Chicago not long ago  
sent word to the superintendent  
of the special delivery bureau of  
the post office that there was  
something about the manner and  
bearing of one of the boy car-  
riers of the division that he liked.  
He needed a good boy, and asked

the superintendent to send the  
young man to his office.

That boy was employed, and  
today is working his way rapidly  
to the best position that the com-  
pany has to offer. It was not  
long before the incident was re-  
peated, and two boys found good  
positions which they are still  
holding.

The traction magnate knew  
nothing about either of the boys  
more than that their work in the  
special delivery bureau had  
brought them to his office. Both  
boys, by their behavior and gen-  
eral make-up impressed the head  
of the office and impelled him to  
offer them positions.

Another boy, from the same de-  
partment, was sent on repeated  
errands to one of the strongest  
banks in Chicago. The president  
noticed him, obtained an inter-  
view with him and finally employ-  
ed him in a position from which  
he could work himself to the top  
of the ladder.

Not very long after that one of  
the officers of a great bank in  
Denver asked the aid of the Chi-  
cago bank in finding them a first-  
class cashier. The letter that an-  
swered the Denver banker car-  
ried the name of the boy who had  
begun his career in the special de-  
livery department of our distin-  
guished Uncle Samuel, and that  
boy is now at the cashier's desk  
of one of the most powerful banks  
of the Rocky Mountain region.

### Greatest of All for Man and Beast.

Mr. M. M. Garig, Denham Springs,  
La., says "During the last sixteen  
years we have used ROYALINE OIL  
extensively, for almost every pur-  
pose, internally and externally, on  
man and beast. It has never failed  
us, and I do not hesitate to pro-  
nounce it the greatest of all the pain  
medicines and antiseptics  
known to me, and I have tried  
nearly every one on the market."  
Price 25c. bottle. Sold by druggists  
or the Royaline Medicine Co., New  
Orleans, La.

### City Children.

You would not think them fit  
places for homes—this attic where  
boys and girls shiver with the  
cold in winter and are stifled with  
heat in the summer—this cellar  
so dark and damp—this room  
in a crowded tenement house,  
with father and mother and all  
the children, besides a boarder or  
two, all packed into it. There is  
little chance for play except in  
the street, and the schools so over-  
crowded that many of the chil-  
dren can go only half-days.

The mothers do not know how  
to keep house, so they cannot

teach their daughters. Once on a  
time, the little girls in a city mis-  
sion home were having a lesson  
on bed-making. No one answer-  
ed for a moment and then one  
girl held up a sheet, and said, "I  
don't know what's it's for."

"Nor do I," said several others.  
"Why, girls," said the teacher  
in surprise.

How sorry she felt for them  
when she found out that they had  
no beds to make at home, and  
that but two out of the fifteen  
girls had ever seen or known  
what sheets were, or had even  
seen a bed.

The children in these city  
homes come from all over the  
world. Some are Italians, some  
Swedes, and some are Germans;  
they come from Syria, the land  
where the dear Christ lived on  
earth, from Poland in the far  
North, and from India and China  
and the islands of the sea. Often  
they have come to this country in  
the steerage of a great ship, and  
the long voyage has been any-  
thing but comfortable and pleas-  
ant. When you get into your  
comfortable bed tonight won't  
you pray for these poor little city  
children?

### PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching,  
blind or protruding Piles, send me your  
address, and I will tell you how to  
cure yourself at home by the new ab-  
sorption treatment; and will also send  
some of this home treatment free for  
trial with references from your own  
locality if requested. Immediate re-  
lief and permanent cure assured. Send  
no money, but tell others of this offer.  
Write today to Mrs. M. Summers, Box  
232, South Bend, Ind.

### The Story of Katrine.

Little Katrine thought America  
a very homesick place when she  
first came here. Her father and  
mother started with her, and the  
mother hoped, though she knew  
that the father was not a good  
man at home in Germany, that  
he would do better over here, and  
they could have a comfortable  
home together.

But on the way Katrine's moth-  
er was taken very ill, and al-  
though the ship's doctor was very  
kind and did all he could for her,  
she died while they were in mid-  
ocean.

Her father tried to be kind to  
her, but perhaps he was fright-  
ened when he got here among  
strangers. At any rate, he ran  
away and left her in the great  
landing-station, alone, in the big  
city.

What did she do? Just stood  
and cried. Were you ever lost on  
a city street—even for a few  
minutes when mother got out of  
your sight? Just imagine how it  
must feel to be alone when no  
one could understand your lan-  
guage. But the sweet faced mis-  
sionary found Katrine, and spoke

## Poor, Foolish Woman!



**JELL-O ICE CREAM Powder**  
she can make the most delicious ice  
cream in ten minutes, freezing and  
all, at a cost of about one cent a dish  
—and never go near the stove.  
Your grocer will tell you all about  
it, or you can get a book from the  
Genesee Pure Food Co., Le Roy,  
N. Y., if you will write them.  
Grocers sell Jell-O Ice Cream Pow-  
der, two packages for 25 cents.

to her in her own tongue, took  
her to her own home, and later  
found her a good home, where she  
was taught to be very useful.

This is the kind of mission  
work the Home Mission Board  
does in our big cities like Balti-  
more, New Orleans, Galveston  
and Savannah. Do you know the  
names of the missionaries in any  
of our cities?

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vous Troubles, Capudine will relieve you. It's  
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old stocks, grafted beneath the  
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bearing trees of the finest varie-  
ties known to the producing  
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Lv. Jackson..... 8:00 A.M. 3:25 P.M.  
Lv. Hattiesburg. 9:48 A.M. 7:05 P.M.  
Ar. Gulfport..... 12:30 P.M. 10:00 P.M.

No. 4 No. 6  
Lv. Gulfport..... 7:30 A.M. 4:15 P.M.  
Lv. Hattiesburg. 10:37 A.M. 7:33 P.M.  
Ar. Jackson..... 2:10 P.M. 11:00 P.M.

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No. 101 102  
7:20 A.M. Lv. Mendenhall Ar. 9:25 p.m.  
1:40 P.M. Ar. Gulfport Lv. 2:30 P.M.  
No. 109 110  
2:30 P.M. Lv. Jackson Ar. 10:05 A.M.  
6:20 P.M. Ar. Columbia Lv. 6:00 A.M.  
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ment job. This College is con-  
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you can step right into a position. We will  
help you get it. Write for circular.

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## Deaths.

J. H. Williams.

On the night of the 4th of July  
at about 12:30 this estimable gen-  
tleman and brother in Christ was  
taken from his loved ones and  
carried to God in heaven.

He was born and reared in old  
Lawrence county about ten miles  
from Prentiss, Miss., and has re-  
sided in this community ever  
since.

About fifty-one years ago he  
was married to Miss Sarah Brin-  
son and they lived happily to-  
gether until his recent death.  
There was born to them seven  
children, six of whom still live,  
three sons and three daughters.

When war was declared be-  
tween the States, Bro. Williams  
enlisted as a Confederate soldier  
and served his time well. After  
the war he returned to his old  
home and became a merchant and  
farmer near Mt. Carmel, Miss.,  
where he continued to do business  
until a few years ago, when he  
came to Prentiss where, with his  
sons, he has had a very success-  
ful business career.

Bro. Williams gave his heart to  
God and became a Christian thir-  
ty-three years ago. He was bap-  
tized into the fellowship of He-  
bron Church in Lawrence county  
and has lived a worthy Christian  
life ever since. He was a friend  
of his pastor and enjoyed his vi-  
sits. He loved the gospel and en-  
joyed hearing it properly preach-  
ed.

He was a man of the "old  
school type," strictly honest, and  
upright to the letter. His word  
was as good as his bond. As a  
citizen he was true and law-  
abiding.

He was a devoted husband and  
an affectionate father. His chil-  
dren rise up to call him blessed,  
because he lived for them. His  
superior qualities and noble traits  
of character made him a man of  
great worth to the world.

Because of his noble character,  
he was highly respected by every  
one who knew him. He will be  
missed in his community and in  
his church—not only will the  
pastor miss him, but the entire  
church. But we bow in humble  
submission to the will of our  
Heavenly Father who knows best,  
and who took him, because He  
knew that it was better to take  
him now. His dear old compan-  
ion and children may meet him in  
that better world, where there  
are no separations, but an eternal  
dwelling together. God bless the  
bereaved ones.

J. B. Quin, pastor.

## Tennessee College FOR WOMEN

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## STATEMENT

United Commercial Travelers of America COLUMBUS, OHIO.	
Condition December 31st, 1908, as Shown by Statement Filed.	
Amount of Net Ledger Assets December 31st of previous year.....	\$ 297,483 88
Income—From Policy-holders, \$515,618.00; Miscellaneous, \$27,560.14; Total.....	543,178 11
Disbursements—To Policy-holders \$327,779.28; Miscellaneous, \$120,972.90; Total.....	447,852 18
Business in Force—Number of Policies 50,781, Amount.....	253,905,000 00
Written during Year—Number of Policies 8,520, Amount.....	42,600,000 00
Losses—At beginning of Year, \$72,323.42; Incurred, \$421,540.55; Paid.....	299,929 62
ASSETS.	
Value of Stocks and Bonds (United States, State, etc., owned).....	\$ 92,768 38
Loans on Real Estate (first lien on fee-simple)....	17,522 99
Market value Bonds and Stocks over Book.....	1,656 62
Interest and Rents due and accrued.....	117 02
Cash in Home Office and deposited in Banks.....	282,518 44
Assessments actually collected and held by Subordinate Bodies, not yet paid over.....	54,436 00
All other Assets detailed in statement, Accts. Receivable, secured and unsecured. Furniture and Fixtures, Stationery and House Supplies.....	21,597 25
Total.....	\$470,616 70
Less Assets, not admitted.....	21,597 25
Total Admitted Assets.....	\$449,019 45
LIABILITIES.	
Total Death Claims.....	\$140,575 00
Losses Resisted (accident) 4.....	3,285 71
Accident Claims reported not yet adjusted.....	12,360 00
Total Liabilities as to Policy-holders.....	\$156,220 71
Balance on hand to protect contract in addition to right of assessment, under following funds:	
Mortuary.....	\$ 79,567.83
Indemnity.....	284,151.63
Expense.....	20,596.30
W. & O.....	8,494.05
Total.....	\$392,809 81

## BUSINESS IN MISSISSIPPI IN 1908.

Policies or certificates in force, Number 404:	
Amount.....	\$2,020,000 00
Policies or certificates written or revived in 1908, Number 76: Amount.....	380,000 00
Policies or certificates decreased or ceased in 1908, Number 40: Amount.....	200,000 00
Total amount premiums or assessments collected or secured.....	3,610 00
Losses and claims unpaid at beginning, \$75.00; Incurred, \$110.66; Paid.....	1,160 66
President R. A. SELLS, Ch'm. S. Ex. Com. CHAS. C. DANIEL, S. Sec'y.	

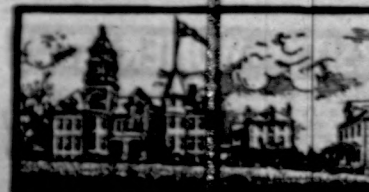
Home Office, 638 N. Park St., Columbus, Ohio.  
General Agent for service, State Insurance Commissioner, Jackson, Mississippi.

STATE OF MISSISSIPPI, INSURANCE DEPARTMENT,  
Jackson, March 23 1909.

I, T. M. HENRY Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the UNITED COMMERCIAL TRAVELERS, a Fraternal Order, of Columbus, Ohio, filed with this Department, showing the condition of said Company on the 31st day of December, 1908.

Witness my hand and official seal, the day and date above written.

T. M. HENRY,  
Insurance Commissioner.



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THOROUGH PREPARATION—STRICT DISCIPLINE—MILITARY TRAINING—ATTENTION TO MORALS—CHRISTIAN FACULTY IN THE HIGHEST HILLS OF MISS. BEST EQUIPPED AND BEST MANAGED PREPARATORY SCHOOL FOR BOYS IN THE SOUTH. WRITE FOR CATALOGUE.  
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LAKE COMMERCIAL COLLEGE

MERIDIAN, MISS.

## Dr. Sample On Bro. Wesson.

Brother Wesson's articles are instructive and always interesting to me and while I may not agree to all he writes I will say that I have learned to weigh what is said, as I am liable to be wrong "occasionally" myself.

Bro. Wesson agrees that "a sinner will never realize that he is at enmity with God and under condemnation of the law until quickened by the Spirit." But adds, that "the consciousness of the sinner before being quickened by the Spirit is not that he is at enmity with God but a feeling that God is mad with him." May not this be another way of stating the same thing? I understand that it is the condemnation of the law that teaches him that he is at enmity with God and feeling that God is the author of the law that condemns him he naturally thinks God is mad with him," and therefore wants to be reconciled to God, and cries "what must I do?" It was Paul that said "I was alive without the law once, but when the commandment came sin revived and I died." Paul did not think that God was offended at him until the law came. When the law convicted him of sin, then he discovered that he was at enmity with God and saw God, in the law, condemning him, and felt that God was offended at him, until he saw the love of God in Christ Jesus. Then his soul went out in thanks to God "through Jesus Christ our Lord."

Bro. Wesson's thinking is along the same line as myself. He asks "Why do the heathen make such sacrifices to their gods as those of which we read if not because of this consciousness?" "Some consciousness of a God and of being somehow wrong with Him and of responsibility to Him (or some other kind of human consciousness) coextensive with the human race, as shown in heathen worship," etc. "This we must admit or deny history, or else say that the Holy Spirit quickens some among the heathen into spiritual life, and to admit that gets us into deeper water still."

The water here, may indeed, be deeper than that we have attempted to measure in the discussion of the Spirit birth, but we may swim just as easily in this as the other, for it is all "swimming water." The question may be asked in this connection, is there any difference among heathen? Are there some good and some bad? What a nice opening here to discuss election, but the water is deep enough already for this boat. It seems to me that the answer to Bro. Wesson's question may be found in the answer of Dr. Sproles to Dr. Searcy. Dr. Searcy asks "What interest could the spirits in prison have had in the

glorious results of Christ's mediatorial mission on earth?" Dr. Sproles answers "Must we hold and teach that the millions who died in the flood all died impenitent?" "May we not believe that many of them repented before death? If so, to them the announcement of the completion of Christ's glorious work on earth was godliness."

Let us all pray for the enlightenment of the Holy Spirit as we seek after the truth.

J. R. Sample.

## Such as He Had.

Trotty McIvors was a freckle-faced newsboy, who lived with his drunken grandmother in an attic over Hogan's butcher shop. "Trotty" was not his name, of course. He had been called William, but because he went about his daily work with such a regular steady-going trot the name of "Trotty" seemed to suit him better.

He was a delightful boy. He had a pug nose, which looked as if the end of it had been knocked off by his smile; for Trotty's smile really needed the greater part of his face. Once a newsboy of a surly sort said to him, "Say, guy, what's you allers grinnin' about?" and Trotty answered with a rapidly extending smile: "Cause I has to!"

Trotty went to Sunday School. I do not mean that he went every Sunday. Sometimes his papers were not sold until nearly noon and he had not yet learned that it was wrong to sell papers on Sunday. He only knew that his grandmother would beat him if he did not bring her the usual amount of money. Now and then, however, he got a particularly early start and, having disposed of his papers, reached the church in time to call "present!" when his name was called.

"Present!" was about the only word Trotty every spoke in Sunday School. Brave as the bravest with his companions of the street, he became suddenly bashful when once inside the church. But he cherished carefully every scrap of paper and every motto card that he received there, and at the Christmas entertainment and the mid-summer picnic he was always in evidence. He was what he was, not a model Sunday School child, but just Trotty McIvors.

One day a sad story was passed around among the newsboys who gathered in front of Hogan's butcher shop. One of their number, Bob Dart had been knocked over by a grocery wagon and carried to the city hospital.

"I guess him's a-goner all right," said Larry Dugan.

"Goin' to die?" questioned Trotty anxiously, the smile vanishing for once.

"Yes, suthin's the matter with

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his back. Say, Trotty, how do you s'pose dyin' feels? Don't you believe it's lonesome?"

Trotty nodded in silence. Dying must be lonesome. Unless—yes, that was what Sunday School meant. He had often wondered over lessons which he had not been able to understand. Now it all seemed to be clear to him—all about Jesus standing by so that the dying would not be lonesome.

That afternoon he begged his way into the city hospital and crowded a bit of cardboard into Bib's hand. It was a gayly colored card bearing the words, "Bible School Rally, Admit One." "I guess that'll get you through all right," whispered Trotty, with his most radiant smile.

"Heaven's an awful big place and I guess you'll need a ticket to get in."

Bob's dull face lighted with a faint reflection of Trotty's own smile. "You thought I was a-goner, didn't ye?" he asked. "But the sawbones says he's goin' to pull me through, an' I'll be on me pegs an' sellin' papers inside a week."

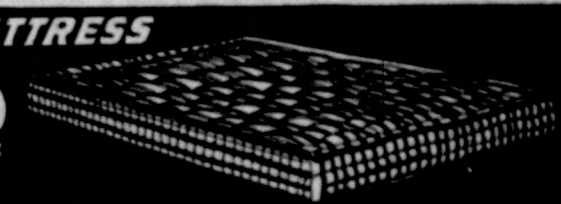
Bob pushed a brown hand beneath the pillow. "Say, kid," he said, "twas jolly good in you to gimme your ticket when it's all you've got. It was mor'n money or bouquets you brung me, an' I won't ever forget it. An' jest as soon's I'm outo' this I'm goin' to that Sunday School show with you, see if I don't."—The King's Builder.

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### READ BELOW WHAT WE HAVE TO SAY:

IN PRECEDING ISSUES ON THIS PAGE, WE HAVE TOLD YOU BRIEFLY, SOME OF THE MANY ADVANTAGES OF CLINTON, A TOWN THAT HAS SPRUNG FROM A HAMLET OF 250 SOULS AND AN ASSESSED VALUATION TWELVE YEARS PAST OF ABOUT \$30,000 TO A TOWN OF NEARLY 1,000 OF THE BEST PEOPLE ON EARTH, AND AN ASSESSED VALUATION OF MORE THAN \$330,000.00.

WE HAVE SAID THAT CLINTON IS AN IDEAL RESIDENCE TOWN; WE RE-ASSERT IT, AND SAY MORE, "THAT CLINTON OFFERS CONDITIONS AND SURROUNDINGS TO REAL HOME MAKERS THAT ARE BETTER NOW, WE BELIEVE, THAN CAN BE FOUND ANYWHERE ELSE, BUT WHICH WITH US ARE GROWING BETTER STILL, YEAR BY YEAR. OUR REASONS FOR ASSERTING THIS ARE:

1. YOU FIND HERE AN INTELLECTUALLY INCLINED PEOPLE, CHRISTIANS IN LIFE AND CHARACTER AND LIBERAL IN SPIRIT, WHO FOSTER THE EDUCATIONAL SPIRIT IN THEIR BOYS AND GIRLS AND HELP TO FAN THE FLAME OF EVERY NOBLE AMBITION THAT BURNS IN THE BREAST OF YOUTH.

2. WE COMBINE ALL THE ADVANTAGES OF THE CITY AND COUNTRY LIFE—FLOWING WATER OF GREAT PURITY IN ABUNDANCE IN THE HOMES, ELECTRIC LIGHT, CONCRETE AND BRICK PAVEMENT, LARGE YARDS AND GARDENS AND LUXURIANT PASTURES IN CLOSE PROXIMITY.

3. OUR SCHOOLS, WE BELIEVE, OFFER UNSURPASSED ADVANTAGES—MISSISSIPPI COLLEGE FOR YOUNG MEN, HILLMAN COLLEGE FOR YOUNG WOMEN AND THE PUBLIC SCHOOL FOR THE CHILDREN. OUR CHURCHES, SUNDAY SCHOOLS, LYCEUM COURSES, LITERARY AND THEOLOGICAL SOCIETIES GIVE LARGE AND DELIGHTFUL OPPORTUNITY FOR RELIGIOUS, SOCIAL AND INTELLECTUAL TRAINING AND ENJOYMENT.

4. NO LABOR TROUBLE MARS THE SERENITY OF OUR DOMESTIC, AGRICULTURAL AND COMMERCIAL ACTIVITIES. COOKS CAN BE HAD AND WASHER-WOMEN ARE PLENTIFUL. OUR LAUNDRY DOES THE BEST OF WORK AT A SURPRISINGLY LOW COST. NEGRO FARM LABORERS SEEM TO BE PLENTIFUL.

5. OUR LANDS ARE FERTILE AND WELL ADAPTED TO ALL STAPLE CROPS, FRUIT AND VEGETABLES AND RESPONDS BETTER TO FERTILIZATION, SO GOVERNMENT EXPERTS SAY, THAN ANY OTHER LAND IN MISSISSIPPI. THIS LAND CAN BE BOUGHT ON EASY TERMS AND IN QUANTITIES TO SUIT THE PURCHASER.

6. WE HAVE A CITIZENSHIP UNITED AND PULLING TOGETHER FOR THE ADVANCEMENT OF CLINTON, WHO HESITATE IN NO ENDEAVOR AND EXPENSE, WHERE ENDEAVOR AND EXPENSE MAK FOR THE WELFARE, PRESENT AND FUTURE, OF OUR COMMUNITY. HERE PAUSE AND LET US TELL YOU A THING WE BELIEVE CAN BE SAID OF NO OTHER TOWN IN THE WORLD OF OUR PER CAPITA, NAMELY—THAT BECAUSE WE BELIEVE THAT THERE IS IMPERATIVE NEED OF AN ELECTRIC CAR LINE CONNECTING CLINTON WITH JACKSON, OUR PEOPLE HAVE WITHIN THE LAST TWO WEEKS SUBSCRIBED \$20,000.00 FOR THE IMMEDIATE CONSTRUCTION OF THIS LINE WHICH MEANS MORE THAN \$200.00 A PIECE FOR EVERY MAN, WOMAN AND CHILD, WHITE AND BLACK, IN OUR CORPORATE LIMITS. OF COURSE WE WILL GET THE CAR LINE AND WITH IT SUCH OTHER ACCESSIONS TO OUR ADVANTAGES AND ATTRACTIONS AS THOSE NOT ACQUAINTED WITH OUR POSSIBILITIES CAN IMAGINE.

NOW IF WE HAVE OFFERED YOU NO INDUCEMENTS, WHAT MORE CAN WE SAY? WE WANT YOU TO MAKE US A VISIT AND LET US SHOW YOU.

LET US TELL YOU WHAT WE WANT. WE WANT FIRST, LAST AND ALL THE TIME A GROWING INFLUX OF GOOD PEOPLE, HUNDREDS OF THEM TO SETTLE ALONG OUR CAR LINE AND NEAR OUR TOWN TO DEVELOP OUR NEGLECTED AGRICULTURAL INTERESTS, TO RAISE CORN AND COTTON, HAY AND GRAIN, HOGS AND HOMINY, SHEEP AND CATTLE, CHICKENS AND EGGS, VEGETABLES FOR LOCAL AND FOREIGN MARKETS—EVERYTHING, IN FACT, THAT A FERTILE SOIL AND GENEROUS CLIMATE WILL GROW WHEN ASSISTED BY INTELLECTUAL LABOR; PEOPLE TO BUY AND BUILD HOMES IN OUR MIDST WHO BELIEVE IN DOING THINGS THEMSELVES AS WELL AS SEEING THEM DONE BY OTHERS; PEOPLE WHO WANT GREATER OPPORTUNITIES FOR THEMSELVES AND THEIR CHILDREN; PEOPLE TO COME AND LIVE AMONG US, TO REVEL IN THE LIFE-INSPIRING PURITY OF OUR GENIAL ATMOSPHERE, TO LIVE WHERE LIVING MEANS MORE THAN MERE EXISTENCE, BUT ENTRANCE INTO LARGER THINGS.

IF YOU WANT WHAT WE HAVE, COME; WE HAVE IT IN ABUNDANCE AND ARE EAGER TO SHARE IT WITH YOU BECAUSE YOUR RESOURCES AND YOUR ENDEAVORS ADDED TO OUR MEANS LARGER SUCCESS FOR US ALL—A MAGNIFICENT TOWN QUICKLY REALIZED AT THIS END OF OUR ASSURED CAR LINE, AND FOR THE FUTURE PAVED STREETS, A NEW PUBLIC SCHOOL BUILDING, THE INSTALLATION OF A COMPLETE SEWERAGE SYSTEM, AND A HIGHLY PROSPEROUS AND DELIGHTFUL TOWN FOR ALL TIME.